

AN ^{13d}
ESSAY
UPON ⁹
EDUCATION;
SHEWING HOW
LATIN, GREEK,
AND OTHER
LANGUAGES
MAY BE

Learn'd more easily, quickly and perfectly,
than they commonly are.

*— Si quid novisti rectius istis,
Candidus imperti, si non, his utere. Hor.*

L O N D O N:

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A N
E S S A Y
U P O N
E D U C A T I O N, &c.

IT is evident by Experience, that there are several Arts and Sciences, which cannot be learn'd in any great Perfection, without the Knowledge of *Latin*, or *Greek*, or other Antient Languages. Upon which Account it must be confess'd, that those Persons, who design to Study such Arts or Sciences, ought to be very well acquainted with these Languages; seeing an imperfect Knowledge of them, only serves for Ostentation amongst the Ignorant, but is of no great real use or Advantage.

And as these Languages ought to be well understood, so they shou'd be learn'd in as short a Time as may be. For the longer we are in learning them, the longer it must be, before we can enter upon the Study of those Arts, to which they are necessary; and consequently, the sooner we are Masters of the Languages, the more Time we may employ about the Arts themselves, and therefore make a greater Progress in them.

As for the present usual Method of Teaching these Languages, I cannot look upon it to be the best. Boys commonly go to the *Grammar-School*

Eight or Nine Years of Age, and continue there 'till they are Sixteen or Seventeen before they are sent to the Universities : So that about Eight or Nine Years are generally spent in Learning, scarcely any thing but *Latin* and *Greek*. And yet after all this Expence of Time, they are generally speaking but ordinary Proficients in these Two Languages, as I believe, most Tutors in the Two Universities will be ready enough to confess.

Now to what Cause must we impute this slow Progress in these Languages ? To the great difficulty of them, or to the Negligence of the Masters, or the Incapacity of the Scholars ? For my part, I cannot impute it to any of these Causes, but rather to an imprudent Method of Teaching them. I am perswaded, they might be learn'd after some other manner, more easily, quickly and perfectly ; and therefore, I shall beg leave to propose in this short Essay, what Methods in my Judgment are more proper, than that which is commonly observ'd, and I hope the Reader will not condemn them, without first examining the Reasons upon which they are Grounded. I assure him, I have no manner of private Interest or Design in Writing this Essay, and that I shall propose nothing in it, but what in my own Judgment I am perswaded is very practicable, and may prove of publick Advantage : And if others may receive any Benefit from it, I shall have the End I propos'd.

There are Three Methods, by which I think these Languages might be much better learn'd, than by that, which is commonly us'd. The first is this,

Let as many Children as you please, when they are just learning to speak (or if they have learn'd a few *English* Words, they will quickly forget them)

them) be kept in such a Place, where they cannot converse with any but those who speak *Latin*; which need be no great Confinement to them, considering how many Places of this Nature there are, where they may live with great Liberty, Pleasure and Satisfaction. Let One or Two Masters, who can talk the *Latin* Tongue fluently and correctly, converse daily with them; and let the Servants, which wait upon them, be able to speak as much *Latin*, as they shall have occasion for, when they are necessarily oblig'd to talk with them: By this means, they cannot fail of learning the *Latin* Tongue. For naturally, all Languages are equal to us; and we are no more fram'd to talk *English*, or any other Modern Language, than we are to talk *Latin*: So that *Latin*, may as well be our first Language, as *English*. For if Children heard nothing at first but *Latin*, they cou'd not fail of Learning it, as well as they do *English*. The *Roman* Children talk'd *Latin*, as well as our Children talk *English*; and undoubtedly, our Children wou'd talk *Latin* according to the Method I have mention'd, as well as their's did. For their Children spoke it, because they heard nothing else spoke; and surely ours wou'd do the same, provided, all who speak to them, speak in *Latin*. We are naturally sociable Creatures, and desirous of Conversation; and consequently, we must have some Language, in which to express our Sentiments. Now since all Languages are naturally equal to us, therefore the first Language we hear, that we shall first understand; and consequently, if nothing but *Latin* were talk'd to Children, they wou'd first understand that Language. The same Reasons will hold good for learning *Greek*, or any other Antient Language after this Method, as well as *Latin*.

And as it is altogether reasonable, to think that *Latin* may be Learn'd after this Method, so Experience has evidently shew'd the great Success of it. *Quintillian* tells us, that some *Roman* Children learn'd *Greek* before *Latin*, which they cou'd not do, but after some such Method, as I have propos'd; this Method has likewise succeeded in latter Ages. The Famous *Montagne* Lib. I. cap. 25. of his *Essays* assures us, that he learn'd *Latin* according to it. His Words are to this Effect, " My Father committed me to the Education of a *German*, who was ignorant of the French Language, but understood *Latin* in a very great Perfection. I was always treated by him with the utmost Affection and Tenderness. I had other Boys with me, who understood the *Latin* Language, nothing but *Latin* was heard amongst us. My Mother, and the Servants never talk'd with me but in *Latin*, which they had learn'd by our Conversation: For by our Discourse, my Mother and the Servants had got so much *Latin*, that they cou'd understand me, and entertain me with short Dialogues. I was Six Years of Age, when I was as perfectly Ignorant of the *French*, as of the *Persian* and *Arabic* Languages. Thus without Grammar, Precepts or Whipping, I understood *Latin*, as well as the School-Masters themselves, whose Scholars I far exceeded: For when they had a Theme given them to turn into *Latin*, I had a *Latin* Theme full of *Solacisms*, and *Barbarisms* given me to turn into more pure and Elegant *Latin*. *Nicholaus Grucbius*, who Wrote a Treatise *de Comitibus Romanorum*, *Gulielmus Gerentus*, who Wrote Comments upon *Aristotle*, *Buchanan* the Scotch Poet, *Antonius* and *Muresus*. My Domestick Masters often told me, that at that Age, I

" talk'd

“ talk’d *Latin* so fluently, that they were even a-
 “ fraid to talk with me. *Buchanan* said, he wou’d
 “ write a Treatise concerning the Education of
 “ Children ; and told me, he wou’d chiefly have
 “ an Eye to that Method, according to which I
 “ was Educated.

There is an Instance of another Boy Educated after this manner, who far exceeded the Famous *Montagne*. The Account of him is given us in an *English* Book, Translated out of *French*, the Title of which is, *An Examen* of the way of Teaching the *Latin* Tongue to little Children by use alone, *Lond.* 1669. 12^o In this Book we are told of a Boy that cou’d talk *Latin* so fluently at Four Years of Age, that the King of *France*, and all who heard him, look’d upon as a Prodigy. The method according to which he was Educated was this. His Father had Two Friends, who cou’d speak *Latin* fluently and elegantly. He took his Son when he was but Twenty Two Months Old, and committed him to their Education. He quickly forgot those few *French* Words, he had learn’d from his Mother and his Nurse, by Reason that those with whom he Convers’d talk’d nothing but *Latin*. And his Masters being careful to talk good Sense as well as good *Latin* ; by this means, the Boy cou’d not only talk Elegantly, but also cou’d pass a very good Judgment upon several matters. The Author of this Book, shews this Method of Education to be Antient and Infallible, and admires that others do not follow it. All the Modern Languages, as he says, are learn’d to a great Perfection only by Conversation ; and thence concludes the *Latin* Tongue may be learn’d the same way, which is certainly very true. For, as I shew’d before, the *Latin* Tongue is as much natural to us, as the *English*, and therefore, if we heard nothing

but *Latin* talk'd to us at first, we shou'd as easily and perfectly learn it as we do *English*.

If this Method were observ'd, Children might with much Ease and Pleasure learn the *Latin* Language, before they were Six or Seven Years of Age. For if their Masters perfectly understood the *Latin* Tongue, (as I suppose them to do) and always talk'd with them in pure *Latin*, they cou'd not fail of talking it Elegantly likewise. And if such Diversions were contriv'd, as wou'd oblige them to talk much, they wou'd also talk it very fluently: Besides this, at the same Time they might be taught to Read; and as they grew up, some Elegant *Latin* Authors might be put into their Hands, and by this means, they might Read over most of the *Roman* Authors before the Age that other Boys, who are Educated after the common Method, are able tolerably to understand a *Latin* Author.

It may perhaps, be thought a great Disadvantage to a Boy to be perfectly Ignorant of his Country Language, at Six or Seven Years of Age: But this Disadvantage is easily and quickly repair'd; for when he comes Abroad into the World, and hears all other Persons talk *English*, he cannot fail of Learning it. It will be continually buzz'd in his Ears, and he must understand it whether he will or no. Nor need we be afraid, that he will never be so perfect a Master of the Language of his Country, as if he had Learn'd it first. For what Man in the Age in which he liv'd, Writ better *French* than *Montagne*, tho' he knew not a Syllable of it when he was Six Years Old? And I do not in the least question, but such as are Educated after this Method, wou'd talk *English* as Fluently and Elegantly, as if they had been taught it by their Mother. Nay, in all pro-

probability, they wou'd be better Masters of it, since the true Knowledge of the *English* Language doth in so great a Measure depend upon the Knowledge of the *Latin*. It may also be objected, that they wou'd forget the *Latin* Tongue, or at least to Speak, and Write it truly, because they know nothing of *Grammar*. But this Reason is of no Force, if we consider that *Grammars* were made from Authors, and not Authors compos'd by the Directions of *Grammars*. Upon supposition therefore, that they Read the best *Roman* Authors, their Reading wou'd supply the want of the Knowledge of *Grammar*: But granting *Grammar* to be necessary, yet when they understand the *Latin* Tongue, they may easily look over it, and fix in their Minds all the necessary Rules of it. And I take this to be a much more proper time, for them to consider the *Ratio* and *Idioms* of that Language, than when they know but very little of it.

2. Another Method of Learning *Latin*, *Greek*, &c. is to learn them by Conversation, notwithstanding we know the *English*, or any other Modern Language. That this Method of learning them is very practicable, is evident from this, *viz.* that the same thing in Effect is daily practic'd. The *French*, *Spanish*, *Italian* and other Languages are learn'd after this manner by our Merchants, who always attain the Language of the Country where they Trade, so well, that they can Discourse very readily in it, provided they continue there any considerable time, and converse with the Natives. Nay, even those Common Sea-Men, who can neither Write nor Read, by hearing the Natives Discourse, arrive by degrees to a considerable Knowledge in their Languages. As for Travellers, they having generally

rally had a more liberal Education, commonly attain in a much shorter Time, and with more ease, to a great Perfection in the Language of the Country where they Travel. 'Tis true, some of them, before they leave *England*, learn in a great Degree the Language of those Countries, in which they design to Travel, and consequently, cannot be so properly said to Learn those Languages by Conversation, as thereby, to perfect themselves in them. But it is as true, that several who are perfectly Ignorant of *French*, *Spanish*, *Italian* and other Languages, by Travelling in those Countries where they are commonly spoke, obtain the Knowledge of them purely by Conversation, as any one must know, that has any Experience in the World.

And I must confess, I see no Reason why the *Latin* Tongue may not be learn'd after the same Manner, nor can think it more impossible to learn it by Conversation, than to learn the *French*, *Spanish*, *Italian*, or any other Modern Language. For that these Languages are living Languages, and the *Latin* a dead Language, seems no good Argument to me, that *Latin* cannot be learn'd by Conversation: For pray what is it that makes a Language a living Language in respect of me but this, viz. That I hear Men daily discoursing in that Language. If therefore I cou'd daily hear others talking *Latin*, the *Latin* Language wou'd be as much a living Language, in respect of me, as any Language whatever.

I suppose no Person will be so weak as to imagine that we learn the Modern Languages by Conversation, purely because they are Modern; and consequently, it must be acknowledg'd that the Cause of our learning them, is our hearing Men daily discourse in them: If therefore we
did

did but hear others talk *Latin*, and endeavour'd to understand them, and talk with them, as much as we do to understand and talk with those who speak in the Modern Tongues, we cou'd not fail of learning the *Latin* Language, as well as we do the Modern Languages.

Nay, in such Places where the Modern Languages are not commonly spoke, any more than the *Latin*, we find the Modern Languages taught only by Conversation. In *England* the *French*, *Spanish* and *Italian* Languages are not the Languages of our Country, and spoke only by few Persons, and yet 'tis evident they are taught in *London*, and several other Places of the Kingdom, purely by Conversation. And what shou'd hinder us from learning the *Latin* Tongue after the same Manner?

For tho' there be *Grammars* writ for the *Latin* Tongue, yet this doth not hinder but that it may be learn'd without them. For it is well known that there are *Grammars* writ for the *French*, *Italian* and *Spanish* Languages, and yet notwithstanding, these Languages are learn'd by Conversation. Travellers and Merchants generally never trouble their Heads with *Grammar*, and yet make themselves Masters of the Languages of any Country, in less than a Year's time, by discoursing with the Natives: And in *England* little Children, who know not what *Grammar* means, are bred up to speak foreign Languages fluently and correctly; tho' therefore there be *Grammars* writ for the *Latin* Tongue, yet this is no good Reason why it may not be learn'd without *Grammar*, as well as other Languages. There are indeed some in *England*, that teach Modern Languages by *Grammar*: But this is not at all necessary, as is unanswerably evident, from those
Persons

Persons who perfectly learn them without it. However, those who reach the Modern Languages by *Grammar*, only teach their Scholars so much of it, as to know how to decline Nouns and Verbs, and understand some few Rules. For as for the Languages themselves, they are generally taught not by Books, but Conversation, which is found by Experience, to be much the readiest, easiest and best Method of teaching them. If therefore Men be so much in love with *Grammar*, as to think nothing can be done without it, let them imitate those who teach the Modern Tongues by *Grammar*. Let them teach their Scholars how to decline Nouns and Verbs, and if they please, a few Rules; but as for the Language it self, it is the best learn'd by Conversation. If after all they be afraid without any Reason, that their Scholars will never rightly understand the *Latin* Tongue, unless they have their *Grammar* at their Finger's Ends (as they say) they may enjoyn them to get a little of it every Morning and Evening, and let other Times be spent in discoursing in *Latin*.

If it be objected that the *Latin* Tongue is more difficult to be learn'd than the Modern Languages, and therefore it cannot be learn'd by Conversation, as the Modern Languages are; I answer, that I do not perceive it to be more difficult in it self. But allowing it to be, yet all that can be fairly concluded from hence is, that it cannot be so quickly learn'd as the Modern Tongues are. Now since the Modern Languages are so quickly learn'd by Conversation, it is surely the best Way to teach the *Latin* Tongue so too. For supposing Men were a Year longer in learning *Latin*, than in learning any of the Modern Languages, yet how much Time wou'd be sav'd after

ter this Method, in comparison of learning it according to that tedious Manner, in which it is commonly taught : Some by great Application have learn'd *French*, or *Italian*, in half a Year's Time, by Conversation ; and indeed any foreign Tongue is ordinarily taught in a Year, or a Year and a Half : And such as are two Years in learning any one of them, are accounted either very negligent, or else very incapable of retaining them. Whereas, we are Eight or Nine Years or more in Learning *Latin*, and a little *Greek* after the common Method of teaching them. Allowing therefore the most, *viz.* Two Years for learning a Modern Language by Conversation ; and that *Latin*, by Reason of the difficulty of it, requires a Year more ; yet even upon this Supposition, it will be Learn'd by Conversation in Three Years, and consequently several Years will be gain'd : But I am perswaded, it might be Learn'd after this Method in less than Three Years.

Notwithstanding what I have said, that the *Latin* Tongue may be Learn'd by Conversation, yet there may be some, who will not believe it to be Practicable, unless I cou'd shew them that it has actually been Learn'd by it : To satisfy these Men therefore, I shall produce some Instances.

Robert the Son of *Albericus Gentilis*, when he was but Seven Years of Age, talk'd *Latin*, *French* and *English*, by Reason, that his Father talk'd to him in nothing but *Latin*, and his Mother, who was a *French* Woman, in nothing but *French*, and the rest of the Family, (for he Liv'd at that time in *Oxford*) in nothing but *English*. He Read *Virgil* when he was not full Eight Years of Age, and Publish'd Commentaries upon it, as he was entering

tring upon his Eleventh Year: So perfectly did he understand the *Latin* Tongue at that Age. He therefore knowing by Experience, of what great Advantage it is to Learn the *Latin* Tongue by Conversation; Wrote a Book, in which he Advises all Men to Learn it after the same Method. The Book is at present, in the *Bodleian* Library, and the Title of it is, *Roberti Gentilis le chemin Abregé, Or a Method for attaining of Sciences in a short Time*, London 1654. 8^{vo}.

The Learned *Gaspar Scioppius*, in his Preface to his *Phylosophical Grammar*, tells us, that after he had Learn'd to decline *Nouns* and *Verbs*, by daily Conversing with those who talk'd *Latin*; he was so good a Proficient in that Language, that in Six Month's Time he cou'd express himself in It, concerning all such Matters as he had occasion to Discourse about. *Montagne* Lib. 1. cap. 25. of his Essays assures us, that his Mother and his Servants, by hearing his Master and him Discourse in *Latin*, cou'd not only understand, but also talk with him about Matters of daily Concern. The Ingenious Mr. *Cowley*, cou'd never remember the *Grammar* Rules, as we find in his Life before the last Edition of his Works, and yet no Man for many Years has Writ finer *Latin* than he did. The Incomparable Queen *Elizabeth*, who understood *Latin* and *Greek* in a very great Perfection, besides, several of the Modern Languages, never made use of any *Grammar*, after she had Learn'd to Decline a *Noun* and a *Verb*, as her Tutor *Roger Ascham* tells us, Pag. 23. of the Second Part of his Book, Entituled, *The School-Master*, London 1570. 'Tis true, the 2 last learn'd *Latin* chiefly from Books. But since they learn'd it without *Grammar*, it must be allow'd, that they wou'd with more Ease, and I am perswaded

periwaded more readily, have learn'd it by Conversation. I am told that the Restorers of Polite Learning in *Italy*, had a Project of Making the *Latin* Tongue by Conversation, the Vulgar Language of the Country, and that they carry'd their Design so far, that in a great many Places, *Latin* was commonly spoke, instead of *Italian*: Which if true, is a plain Argument, that *Latin* may be taught by Conversation. However, it is evident from the Instances I have given, and from the Reason of the thing, that *Latin* may be learn'd after this Method.

And since it may, I wonder much that this Method shou'd not be preferr'd before the usual Method of reaching it, since 'tis certainly more excellent than that which is generally observ'd. For whereas *Latin* is commonly forc'd into Boys by Threats, and Rods, and Ferrulas, on the contrary by Conversation it must come with Ease and Pleasure. For whilst the Master is discoursing in *Latin*, he may entertain his Scholars with many innocent Diversions, and make the School in a proper Sense a *Ludus Literarius*. But when *Latin* is impos'd as a Task upon Boys, they set about it with great Uneasiness and Reluctancy. And as *Latin* is learn'd with much more Ease and Conversation, so it is likewise not only learn'd more readily, as I have before made it appear, but also more perfectly: For Boys who learn *Latin* after the common Method for seven or eight Years, are neither able to read an Author with Ease, nor speak *Latin* fluently. Whereas, it is certain from Experience that such as learn the Modern Languages by Conversation, both speak them fluently, and read with Pleasure the best Books that are writ in them. And if the *Latin* Tongue were learn'd after the same Manner, we need

need not question but the Success wou'd be the same. By this means also, Boys wou'd gain some Years, which they might spend very usefully in reading good Books, in learning Arithmetick, in Geography, in Chronology, History, practical Mathematicks, and such other Arts as are suitable to their Capacities, besides other Advantages which wou'd accrue to them from the Use of this Method.

I will venture to add, that *Latin* may be learn'd by Conversation without hindring any Business: For if as many as cou'd conveniently, shou'd meet together every Night (which is a leisure Time) and had a Master who cou'd talk *Latin* fluently and correctly, I am perswaded they wou'd learn it with Pleasure, and in two or three Years Time make themselves Masters of it. For since Men who know little or nothing of *French*, *Italian*, or *Spanish*, quickly learn any one of these Languages, only by going twice or thrice a Week to a Club, where they are oblig'd to speak it ; we may reasonably think that Men wou'd learn *Latin* after the same Method, and almost with the same Ease.

If after all, it shou'd be objected that the School-Masters themselves are forc'd to have frequent Recourse to *Grammar*, in order to satisfy themselves in many Cases what is, or is not, true *Latin*, and consequently, that they cannot warrant the Trueness of a *Latin* Conversation: I answer, That I take it to be undoubtedly certain, that he, who can correct *Latin* when it is writ (as all School-masters do their Boy's Exercises) can correct it when it is spoke. And what hinders them from consulting the *Grammar* upon Occasion in Discourse, as well as in correcting Exercise?

When I press learning by Conversation, I wou'd

wou'd not be misunderstood, as if I absolutely condemn'd the use of *Grammar*. For I sincerely declare, I shou'd be very much for learning the *Grammar*, provided we had one that cou'd be depended upon: But the present national *Grammar* is so very faulty and imperfect, as Mr. *Johnson* has made it appear, that it is, as he calls it, an errant Trifle. And besides, provided we had a good *Grammar*, the Main of the Language ought first to be learn'd by Conversation, before Persons apply themselves to the Study of *Grammar*. For it seems improper to me to begin with *Grammar* first, which must be acknowledged the difficultest Task in learning *Latin*, and what requires the ripest Judgment.

I shall add nothing more concerning this Method, but only that I think it requisite, there shou'd be two Masters at least, that so they might keep up Discourse, and their Scholars improve the more by their Conversation.

The two former Methods shewing how *Latin*, &c. may be learn'd by Conversation, I shall consider in the third Place, what in my Judgment is the best Method of learning Languages by Books.

It is usual for Masters to keep their Scholars a Year, or a Year and an half, or longer, only in the *Grammar*, upon Pretence of grounding them well, or laying a solid Foundation, and will not put them into any other Book, 'till they can give Rules for what they learn; as if a Mother shou'd teach her Child no more *English*, than the Child can give Rules for. This is certainly a very imprudent Method in teaching, and an odd Way to instruct Boys, to be Criticks in a Language, before they understand it. For we must not think of being at first of all perfect *Grammarians*, and

then *Linguists* ; but we must understand a Language tolerably well, before we can pretend to apply the *Grammar* Rules to any Purpose.

Wherefore, before Boys begin to read Books, I am perswaded it is sufficient for them to know how to decline Nouns, and conjugate Verbs : And when they know so much, they may be enjoin'd to get by Heart, a little of the *Grammar*, every Morning and Evening : As for all the rest of the Day, they may employ it in learning the Language from some Book ; and the best Book I can recommend to them, to begin with, is the *New Testament*. For in learning *Latin* by Books, ought always to begin with those which are the easiest ; and those Books are the easiest to us, the *English* of which we are best acquainted with : Seeing therefore we generally read, when we are Children, the *New Testament* twice or thrice over, especially the Gospels, and consequently know the *English* of it, much better than of any other Book, it is the most reasonable to begin with it, nor is there any Book of a more easy, and familiar Stile than the Gospels, and consequently more fit for the Capacity of Boys. Besides, to begin with the *New Testament*, wou'd not only be of great Benefit to them in learning *Latin*, but also in learning other Languages. For by reading it in *Latin*, they must necessarily be better acquainted with the Sense of it, and consequently, they may still with greater Ease begin with it, in what Language soever they learn, seeing it is to be had in all Languages, which I believe they'll have occasion to learn. I wou'd therefore advise every Master to observe the following Method, which I am perswaded wou'd be easy to himself, as well as advantageous to those whose Education he has the Charge of.

Let him order one of his Scholars, every Night to read a Chapter Jeisurely, distinctly and with an audible Voice ; at the same time let him take care, that every one of his Scholars have his *Latin, Greek or Hebrew Testament*, according as they learn any of these Languages, and that they go along in them, with him that reads it in *English* : Let this Chapter be constru'd the next Morning. The Master may call for what Class, or Boy he pleases, and by this means every Boy will be kept in suspense which Part will fall to his Share, and consequently, they will all be oblig'd to prepare themselves, to give an Account of every Part of it. Thus the same Chapter may go through the whole School, and it may be both constru'd every Morning, and the Boys examin'd in it, in about half an Hour. After the same manner a Chapter may be read before they go to dinner, and constru'd and examin'd at Night. Thus two Chapters wou'd be learn'd every Day, and consequently the whole *New Testament* wou'd be gone through thrice a Year. For, as for Holy-days, and other Vacancies, they may be supply'd by reading upon Occasion, two short Chapters at a time. Considering therefore, that every Chapter is first read in *English*, and constru'd, and examin'd, and that between it's being read in *English* and constru'd and examin'd we must suppose that every Boy wou'd at least look it once carefully over ; it is evident, that by this Method the whole *New Testament* wou'd be gone over Nine times a Year. By which means, Boys cou'd not but be very well acquainted with it, which wou'd be of vast Advantage to them : For by knowing the *English* so well, it must needs be very easy for them to translate the *Latin* into *English*, if they do but understand two or three *Latin* Words in a Verse, these will easily lead them into the Knowledge of

the Rest. For they must necessarily know the *English* so well, after they have gone over the *New Testament* Nine times, that if they have but a Hint at a Verse, they cannot but remember it, by Reason they can almost say the *English* by Rote, and consequently they may easily Translate the *Latin*.

As I think it proper that two Chapters shou'd be learn'd every Day, according to the fore-going Method, so I wou'd have Boys, immediately after they have learn'd to decline Nouns and Verbs, taught no other Book for some Time, but the *New Testament*, because, for the Reasons already alledg'd, I look upon it to be the best Book for them to begin with.

If it be objected, that they ought not to read the *Latin Testament*, because it is not fine *Latin*, I answer, that all that I contend for, is that it is the easiest Book, and the properest for them to begin with. And Notwithstanding, the Plainness of the *Latin*, it wou'd no more spoil their *Latin* Stile, than reading the *English Testament* will spoil the *English* Stile. As for the *Roman* Authors, which are proper for their Imitation, and from whom the Beauties and Elegancies of the *Latin* Tongue are to be learn'd, I shall mention them hereafter.

When Boys can construe the *Latin Testament* tolerably well, it wou'd be proper for them to learn *Geography*, and a little *Chronology*, before they enter upon *Classical* Authors. For as these two Sciences are justly reckon'd the two Eyes of History, and consequently, wou'd be of great Advantage to them in reading the *Roman* Historians. so they are very suitable to their Capacities. The *Geography* which I recommend, is Dr. *Well's* little Book of *Geography*, together with the Maps, in which there is an admirable good System of both
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New and Antient *Geography*, done after a plain and easy Method, and may be learn'd in a very short Time. As for *Chronology*, it is enough for Boys to know the more remarkable *Epochas*, that so they may not be quite Ignorant when such an Author liv'd, or when such an Action was done. A little Knowledge of these two Sciences, will not only make Authors more easy to them, but will qualify them to read them with greater Pleasure and Advantage.

When they have learn'd *Geography*, and a little *Chronology*, the *Roman* Historians seem to be the Properest for them, viz. *Cornelius Nepos*, *Cæsar's Commentaries*, *Quintus Curtius*, *Justin* and *Livy*. And since some of these Authors are very well translated into *English* (as *Cornelius Nepos* by different Hands, *Cæsar's Commentaries* by *Martin Bladen*, *Justin* by *Tbo. Brown*) it may be convenient to allow them the *English* Translation, at least at first, in order to render them more easy and agreeable to them. After these Authors, they may learn *Cicero's select Orations*.

In the *Greek* Tongue, when they can decline Nouns and Verbs, and understand the *New Testament* tolerably well, they ought to read the Best Authors, as *Zenophon*, *Socrates*, *Demosthenes*, *Thucydides*, &c. and learn from them, the Beauties and Elegancies of the *Greek* Tongue. As for *Grammar*, observe the same Method I have above directed: And as for the best Editions of Authors, I refer you to *Job. Alberti Fabricii Bibliotheca Latina*, 1 VOL. and his *Bibliotheca Græca*, 3 VOL.

As for Poetry, tho' it be a pleasant and entertaining Amusement, yet it contributes very little towards making us Useful in our Generation, since neither Law, nor Divinity, nor Physick, nor any

any other Profession that I know of, is much benefitted by it; and therefore I have often wonder'd that so much Time shou'd be spent as there commonly is, not only in reading the Poets, but also in composing Poetical Exercises. But, supposing Poetry were of Advantage, yet Poets ought not to be read in the Method which they are, but after those Authors which are writ in Prose. For in Prose, the Words are generally easy, and plac'd in a Natural Order; whereas, in Poetry they are study'd, and plac'd more Perplexedly, and Confusedly. As therefore we ought to begin with the easiest, so we ought first to read such Authors as have writ in Prose, before we attempt to read the Poets.

Besides, Learning by Books in the Method I have propos'd, a *Latin* Conversation upon Occasion, wou'd be of vast Advantage. If therefore, the Master at some vacant Hours, wou'd be pleas'd to converse familiarly, with as many Boys as he pleas'd, in *Greek* or *Latin*, according to their Capacity, they wou'd, without all Question, receive great Benefit from his Discourse, learn to speak fluently and correctly, and improve much more in that Time, than if they had been reading an Author. And if they were accusom'd to converse with their Master in *Latin* or *Greek*, they wou'd, without Doubt, endeavour in their Master's Absence to discourse with one another in these Languages.

As for Exercise, I wou'd not have them put upon composing it, before they have some Stock of Learning. For tho' it be undoubtably of great Advantage, yet they must have Materials, or else how is it possible for them to compose it? And whence can they have their Matter, but either from Books or Experience? So that their
only

only Business must be to Translate, 'till they have learn'd from Authors to Compose out of their own Heads.

Tho' this last Method of learning *Latin, &c.* be tedious, yet I look upon it to be preferable to that, which is commonly observ'd. But however, I don't think it comparable to the second Method, which I am perswaded is not only practicable and easy, but quick and pleasant: And if any Persons wou'd be pleas'd to put it in Practice, I am confident they wou'd find the Success of it, more than answer their Expectations.

I am satisfy'd how much it wou'd be for the Advancement of Religion, the Honour of the Establish'd Church of *England*, the Prevention of Vice, and Promotion of Virtue, to learn Languages in a short Time. And if by this Essay, I may be the Instrument of promoting these Noble Ends, I shall think my self very happy.

F I N I S.

My Father's mind be to Tread in the Footsteps of
 learned from Aachen to Comp. about their own
 Heads.

That this last Method of Learning is not
 tedious, yet I look upon it as a tedious
 to that, which is commonly called a - but how
 ever, I don't think it comparable to the second
 Method, which I am persuaded is not only
 practicable and easy, but quick and pleasant.
 And if any Letters would be read to me in the
 practice, I am confident they would find the
 method of it, more than any other method.

I am fairly'd how much it would be for the
 Advancement of Religion, the Honour of the
 Established Church of England, the Prevention of
 Vice, and Promotion of Virtue, to learn Latin
 again a short Time. And if by this Essay, I may
 be the Instrument of promoting these Ends,
 Ends, I shall think my self very happy.

W I N T E R

